

# UNITY

*Freedom, Fellowship and Character in Religion.*

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## UNITY.

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### Contents.

	PAGE.
EDITORIAL.	
Notes . . . . .	49
An Erasmian Conclave . . . . .	49
CONTRIBUTED AND SELECTED.	
A Request Granted . . . . .	51
CHURCH DOOR PULPIT.	
Man's Part in Evolution.—REV. MARY A. SAFFORD . . . . .	52
CORRESPONDENCE . . . . .	53
THE STUDY TABLE . . . . .	53
NOTES FROM THE FIELD . . . . .	54
THE HOME . . . . .	55
THE SUNDAY SCHOOL . . . . .	55
ANNOUNCEMENTS . . . . .	56

### Editorial.

THAT is a good example which some of our Sunday-schools are setting of providing their members with Mr. Maxson's lesson slips in UNITY and not *out* of it. Think what they give in addition to the lesson slip! a sermon every week, the Home Department for the children, the helpful poem to the tired mother, and all this for fifty cents a year. How easy it would be to work up a club of a hundred in even a small parish, if a few only tried hard.

THE question of the correct use of Sunday in relation to public exhibitions was decided by the managers of the Corn Palace at Sioux City after the manner of that enlightened and progressive town. The Palace was open every Sunday afternoon, and a concert was given from 2 to 4 o'clock. It was less to listen to the strains of Handel's *Largo* and *Stabat Mater*—though this was well worth the effort—than to note the result of this arrangement that the present writer joined the throng and took a seat in the crowded auditorium. The attendance was considerably larger than that on an average week-day; the crowd was quiet and orderly, and manifestly made up, to a large extent, of the working people. Men and women, whose care-worn faces and hardened hands bespoke their toilsome lives, came with their children; the clerk and young mechanic, with their sweethearts, sitting side by side with the substantial-looking man of business and the woman of leisure. The sight was noble and inspiriting, and the wonder was renewed that there could be any room for discussion on this subject. It is to be hoped that the managers of the World's Fair will

heed this example. American public sentiment is strangely behind the times on this question, and the opening of the Columbian exhibition every Sunday would give it a forward growth and impetus nothing else could.

FATHER TILDEN, blessed be his memory! will go in and out among his brother Unitarian ministers no more. On the evening of October 3rd, he breathed his last at his home in Milton, near Boston. From the ship-yard where he toiled as a carpenter, he won his way as one of the sweet poets and gentle prophets of the Unitarian fellowship, growing to the last, fraternal and open as was his spirit. Many are the kind words and wise encouragements that have come from him to UNITY and its toilers during these years of strain and struggle. Beautiful was his life, beautiful is the memory of the same. All who ever knew him will find it a little easier to live in the spirit for having touched his genial nature and basked in the sunshine of his countenance.

MR. JOHN L. WHITING, of Boston, has added another hundred dollars to the UNITY extension fund. This enables the publishers to use two hundred copies of UNITY for a year or ten thousand four hundred single copies in whatever way seems most effectual. Each copy will contain a sermon and other matters representing the pioneer thought of the new faith. They will be advance couriers of that American Church, a church that will be pledged to the truth-seeking rather than to dogma-guarding. It will be planted on a loving aim rather than upon a conclusion. These paper messengers will also be active solicitors for further readings and continuous support. Are there not others who will avail themselves of this chance? UNITY returns cordial thanks to this and other helpful hands so cordially extended.

SOME women in Chicago have organized a Moral Educational Union, the immediate purpose of which seems to be the securing of an order from the Board of Education of the city, insisting upon Bible readings at the opening exercises of the Public School. The time has gone by when the Bible can be handled as a talisman, it has no power to conjure for virtue, and these sisters are slow to see what ought to be obvious to the enfranchised conscience of America, that it is a very immoral way of advancing morality, that of ignoring the conscientiousness of others and infringing upon the liberty of all those who have religious scruples or intellectual objections to the use of the King James Version, for liturgical uses of religious indoctrination. Besides it is very unkind to the Bible itself. Is it not noble enough, has it not greatness enough to stand upon its own merits like the writings of Shakespeare and Plato?

WHEN a little over a year ago, UNITY made the push that doubled its subscription list, increased its reading matter and reduced its price by one-third, it came from the editorial end. Now in this strike for a still larger increase of constituency, the push comes from the publishing end. We can not lend much of a hand from the sanctum this time, but we shall watch the result with sympathetic interest, and we

beg the co-operation of our subscribers for Mr. Kerr. The offer of UNITY for a whole year at half price is not the wail of a sick child but the venture of a heroic one. Other papers have made this venture with striking success, perhaps it is the thing necessary to persuade the timid to try and help UNITY. But we urge UNITY upon our readers not because of its cheapness but for its merits, particularly the merits of the cause it represents. Friends, the more cordial your support, the keener your enjoyment. Lend a hand.

THE *Nation* thinks some of the recent changes in the administration of our institutes of learning, the replacing of clerical members with lay on the governing boards, very significant. The new president of Amherst College is a layman, as is Mr. Henry W. Rogers, the recently elected president of the Northwestern University at Evanston. Mr. Rogers is a lawyer by profession and only thirty-seven years old. The *Nation* in this connection calls attention to the fact that there is only one clergyman among the twenty-one trustees of the new Baptist University which Mr. Rockefeller's generosity is to enable Chicago to build, and that the chairman of the committee on the selection of officers is a Unitarian. Our readers will be interested in knowing that the Unitarian thus mentioned is Mr. D. L. Shorey. The writer commenting on these changes thinks "such things would have seemed nothing short of incredible less than fifty years ago."

It is rumored that Mr. Ward McAllister, whose title to fame rests in the courageous assertion of the important fact that New York numbered only 400 in its "best society," has been offered \$50,000 by Mr. Abbey for a winter's course of lectures on Society. The *Nation* thinks the rumor probably based on facts, and predicts success for the enterprise on the ground that no man in the country is at present exciting so much curiosity as Mr. McAllister, *particularly in the west*. This is amusing. It is more than probable that the opinions and influence of Mr. McAllister are far more potent in New York than in Chicago or San Francisco. We doubt very much whether he could obtain more than a fair-sized audience in this city, which likes to be amused it is true, but which is not yet cultivated up to the eastern point of appreciation in many things. It is the older, not the younger cities and types of civilization, that are most wedded to social form and custom, and on which the sayings of a Mr. Ward McAllister fall with greatest weight.

PROFESSOR SWING, preaching on "The New Epicureanism," says that the first epicureanism was "a culture without God, the effort of man to be a cultivated gentleman" without troubling himself about questions of his origin and destiny. He was satisfied with the enjoyments that spring from intellectual knowledge and a refined taste. But the new epicureanism can not deprive itself of the moral element and will be marked by a religious quality as well. The new ideal of beauty must take in all the latest results of art, science and good works. The churches and religion must com-

bine to bring about the true happiness of the coming pleasure-seekers. This interpretation is doubtless correct according to the original meaning of the word "epicurean," and the doctrine of an enlightened self-development as the only true means of pleasure, taught in its name. But in later times the word has deteriorated from this first signification. It is, however, perhaps worth while to try to restore it to its first estate! Man will always be a pleasure-loving being; it is therefore the moralist's duty to elevate and refine the standards of pleasure.

THE argument in support of "Man's Part in Evolution" running through the discourse by Rev. Mary A. Safford, printed in this number, recalls an incident recently related to the writer bearing testimony to the same truth. A teacher in the public schools was once in conversation with a new pupil who, under the influence of a false interpretation of the teachings of science and the possibilities of his own nature, made many excuses for declining the tasks she set him, on the ground that he had not inherited the capacity for certain things, and that the circumstances, or, as it is termed in the new vernacular, his "environment," hindered him from attempting others. The teacher set herself vigorously to defeat this melancholy view in her intelligent but wrong-thinking charge. "You can do it very well," she said in reference to some proposed task, "I am a part of your 'environment' now, and it is my business to see that you do this, and yours to follow my wishes." This is a new and the only safe and true way to present the doctrine of the influence of the environment, which can be so easily warped from its real meaning into a fatalistic excuse for a do-nothing policy practiced through life; and we hope all parents and teachers will consider it carefully, and follow the example here related.

### An Erasmian Conclave.

We published last week the programme of the proposed mass meeting of Unitarians, to be held at Unity church, October 28-30. This meeting assumes no executive responsibilities and no basis of delegation is suggested. We are told that "care has been taken to leave off from the programme, for the most part, all names that even suggest present or past divisions, with the hope that all Unitarians in the west who care to build up the kingdom of God in broad and practical ways and in harmony with our national missionary organization, will throw themselves into this meeting with an ardor that shall forget the past and seek only how to make the future of Western Unitarianism as glorious as possible."

To those who see in the travail of the Unitarians of America during the last four or five years nothing but an idle play of personalities or a meaningless contention about words, "an ancient controversy now long happily forgotten," this meeting may seem of vast significance. But those who feel that the Cincinnati resolutions brought to the front a question as inspiring and momentous as it is difficult, a question deeper and more spiritual than any controversial question propounded to Christianity since the days of Luther,

will expect but little help from a meeting which plans to ignore, rather than to settle, burning questions;—a meeting, the practical outcome of which, whatever the designs of those who have had the shaping of it may be, is likely to further confuse many minds that are sadly befogged already. It may obscure a point which, for the sake of the great unchurched within and without church organizations, needs to be made sun-clear. The world has little interest in the question whether an Unitarian church shall be located at Crosstown the next year, or whether the A. U. A. shall give twenty or two hundred dollars toward establishing the same, until it is determined whether that church is to be a church of the spirit or a church of the letter, a church in which science and the free thought it inspires are to be sanctified or distrusted. Unitarianism has adopted Emerson into its roll of saints. Is it going to adopt Darwin as well? It has put back the names of Potter, Gannett and Blake into the Year-Book. Is it going to take back into its confidence and co-operative fellowship the Western Conference, which is simply these men and their associates standing together for their ideals and working together for the embodiment of the same? Any discussion of "ways and means" at a convention pledged to silence on these fundamental problems, is as if the captain of a great vessel was to summon the crew on the quarter-deck for consultation and counsel, and say to them, "Discuss the ropes and the pulleys, inquire into the texture of the sails and the strength of the masts, but ask no questions about the keel or of the port toward which you are to sail." However interesting the problems of tackle and rigging might be thereafter, the company would be thinking of the keel and the direction in which the ship was to sail, and there would be little relish in the discussion of harmless questions, however "practical" they might seem.

Fellowship is sweet, but fellowship loves an internal and not an external bond, and if history proves anything, it proves that religion often calls for something more than good nature. Jesus came into the world not to smile the ills of life away, but to bear testimony to the truth and suffer reproach for love's sake.

Many then who love fellowship and honor and love the brethren, who may gather at this proposed mass meeting, may find themselves unable to give the time and strength necessary to attend a meeting which prefers the discussions of *policies* to principles. It is indeed an inclusive call, all are cordially invited, but they are invited to do nothing, and the topics presented, savor much of the "mint, anise and cummin" of a mere denomination. The value of the Unitarian denomination to the future is to be determined by its answer to a question, the existence of which this convention ignores.

The dangers of such a meeting as this are great, albeit to mention them may seem ungracious. Already the importance of external success and the value of money allies are sufficiently emphasized by all the denominations of Christendom. The temptation to blunt the arrows of conviction, when they fly in the direction of the purse, is the dry rot of all the sects. Let it not be the reproach of Unitarianism. Let not the missionary work of what claims to be the freest movement in Christendom be measured by dollars and cents. What shall we think when a missionary of the liberal faith confesses, "The Western Conference is right, but you know how it is with me; I can not say much, my mouth is at the pap." What, when another earnest mind writes, "Pensioners of the A. U. A. can not decently side against them; we are too poor to side with both, hence we keep

still." "Some of us here are watching with intense interest the struggles of the Western Conference, but we needed help to keep things going here, and so it was thought by the majority that we had better say nothing and do nothing." "His sympathies are with the Western Conference, but he does not say much about it, he needs to work and have a settlement soon." This was said by a sympathetic friend of a young minister. We do not say that this is designedly the purpose of the A. U. A. or any of its representatives,—still less that those receiving such assistance are under any necessary limitations in thought or action—but that it is an immense factor in the problem, no close student of Unitarian or other religious history can doubt. Out of the fourteen thousand dollars appropriated to western work by the A. U. A., noticed in our last issue, less than a thousand dollars went to men and churches that have put themselves in line with the W. U. C. in its straits. Most of the fourteen thousand goes to the support of men who are active and open in their desire to denude the Western Conference of all executive and organizing functions. This is naturally and inevitably so. The indirect influence of the proposed meeting may make it harder for many to differentiate the real missionary work of pioneer thought and the liberalizing spirit, from the external evidences of such work manifest in the swelling of the Year-Book and the multiplying of societies. It seems there is always danger of making "missionary work" identical with money-spending and church carpentry. This assumption must have been unconsciously in the mind of the "Superintendent of Western Affairs" when he overlooked apparently all the writing and traveling, the printing and preaching done by the scattered workers in the west and from the Headquarters of 175 Dearborn street; when in his report to the A. U. A. last spring, printed in the sixty-fifth annual proceedings of that Association, he makes the following sweeping assertion:

The entire missionary work of Ohio, Indiana, Michigan, Wisconsin, Minnesota, the Dakotas, Nebraska, Kansas and Missouri is in its [the Boston Association's] hands, either directly or in co-operation with the State conferences. The only work which is not conducted directly by and with its advice and assistance is the work of Mr. Hunting at Decorah, Iowa, and that which the Illinois conference has partially aided at Champlain. But if I am correctly informed, both of these movements are carried forward by the aid of funds which the Association has placed at the disposal of the Iowa and Illinois conferences.

There is however, a kernel of business in the programme of the proposed meeting in which many who may not be able to attend the mass-meeting will be interested, namely, the proposed meeting of two delegates, the president and the secretary, or their substitutes, of such missionary organizations within the west as may care to unite to organize an Advisory Missionary Board or Conference Association. The deliberation of such a council might have been more valuable and more deliberate if held in the quiet of their own numbers, without the fever and hurry attendant upon a public meeting, but be that as it may, the Western Conference is ready to co-operate with such a movement, and voted last May to take part in such meeting if the associate missionary organizations, the Woman's Western Unitarian Conference, and the Western Unitarian Sunday School Society were also invited to take part. The recognition of these organizations seems to be but plain sense and unquestioned justice, as both of them have had much to do in shaping the missionary activities and church methods, east as well as west. When Dr. Robbins, of Quincy, asked a year ago at the meet-

ing in the church of the Messiah, if it was intended to include these organizations, the answer which came from the chairman of the committee was such as to convey to Dr. Robbins and others an affirmation. We understand that the committee, however, have omitted from their invitations the last two societies named. It remains to be seen whether the good sense of the delegates themselves when they assemble will see fit to reverse this decision. If so, the representatives of the three leading missionary organizations in the west will be near at hand to take their seats. We have heard of but two possible objections to this recognition. One is that thus the balance of power would lie on the side of those who sympathize with the Western Conference. Is it then a movement to put the balance where it does not belong? Has not the Headquarters which represents the aggregation of some forty societies and its various activities a right to larger representation than a border state conference with scarcely more than nominal existence, whose officers, if active at all, are sustained with outside money? If such a compact is formed we suppose it will be subject to majority votes as the conference at Cincinnati was. If it is the *minority* that is anxious to organize for work, that is quite legitimate; perhaps it is its duty to do it, certainly we should be sorry to have the friends of the Western Conference put any hindrance in its way. On the contrary, if they have a cause which they deem worth the differentiation, we should bid them good speed. The other ground for omission is that of a hypothetical *congregationism* which deals only with societies or delegates of such societies. On that score the representatives of the A. U. A. would be excluded, because that body has a large number of individual members. The Iowa Association has also this double constituency, which makes its organization identical with that of the Woman's Conference, consisting of a delegate and individual membership. If this Board is to become effective it must represent the *actual*, not the ideal organizations in the field. "Pure congregationalism," if it ever existed, died with the clearing up of the forests and the making of roads in the Massachusetts colony; as "pure democracy" died with the disappearance of the half civilized states of Greece.

But let the meeting come. UNITY will welcome the visiting friends from the east and the west to its sanctum, and hopes they will enjoy Chicago and its hospitalities. This meeting, like that one of last year will be one more object-lesson in denomination making. If the result is to show how *not to do it* it will still be profitable. If it should show a better way, that way will be its own vindication.

#### The Agricultural Depression.

Though I have been a minister all my mature years, and though my early life was spent in large cities, the love of rural life was so passionately strong in me, that I became the owner of a farm, and many glad days have I found in its work and management. I know from personal touch (for I have worked many days from sun-up to sun down) the trials and sorrows, the rest and joys of the farm. Also having been a Methodist minister for eighteen years and, therefore moving from state to state, I came in contact with many of the leading farmers, and thus kept myself fully informed as to all matters pertaining to their life and work, therefore I think that I can, from experience and from a wide observation, speak upon the present condition of our American farm-life.

There have been many attempts made in the last year to find the causes

of our present agricultural depression. On the surface, no doubt, it is seen that there has been an over-production. There are too much wheat and corn, too many cattle and horses. But the real cause has been an ethical one. In the west men took up large tracts, thousands of acres of the finest land, and sowed them to wheat year after year without rest, and what has been the result? Millions of bushels of wheat have been thrown upon the market, temporarily reducing the price of flour, but in the meantime pushing to the wall thousands of small farmers in the East who depended largely on their wheat crop for the money they needed to pay taxes, interest and the like. Then this wholesale farming by the large capitalists, has impoverished the land, so that for every year that wheat has been cheap, there must be a number of years when it will be dear.

But though the time has already come when wheat commands a better price, the small farmers of the middle and eastern states are not prepared to take advantage of it, for the reason that they too have impoverished their land. A number of farmers, clear-headed and of wide observation, said to me that as a rule farms were poorer than thirty years ago—a gradual declination in richness of soil. Here is an ethical wrong, the farms have been robbed year by year. A farm should be like a bank account, never overdrawn. One ought to put in what he takes out. Their denudation of the farm has gone on until in many parts of the country the average yield of wheat is only ten or twelve bushels where it ought to be thirty.

A careful observer sees that the causes of the pitiable condition are purely ethical—shallow and slovenly ploughing, undrained lands, robbery of the fields easiest worked, wastage of manure, and the like.

It is also an ethical wrong in the farmer that he has not a strawberry bed, raspberries, blackberries, and other fruits. Yet in my observation it is an exception, when a farmer even has a good garden. His children go to town and city to find the fruits he should have on his own table. His sons and daughters flee the country and leave home to the mercies of hired help, because he has not made home and the farm inviting. Often he takes no farmer's journal, his home is bare of art or beauty, and is it any wonder that young men prefer city life to the continual grind and pinch of an ill-managed farm? It is simply an ethical wrong, that so many farmers have permitted the degradation of their homes and the denudation of their lands.

J. G. T.

THE Illinois Universalists in their late state convention at Englewood handled some live topics in a live way and not without some lively discussions before the resolutions were adopted:

*Resolved*, That we as Universalists recognize that the day for platitudes on the temperance question is past, and we declare ourselves as in favor of total abstinence for the individual, and prohibition for the State and Nation.

*Resolved*, That we view with indignation all acts in opposition to our system of popular education, and that we hold all those engaged in such acts as the enemies of liberty and the friends of despotism, insisting now and always that our common schools shall be preserved from all sectarian influence; that no church, sect, or denomination should be allowed to use any part of the money set apart for school purposes; and that compulsory education is one of the best means and methods for the growth of our moral and religious institutions.

*Resolved*, That we stand for the integrity of American ideas, customs, and institutions, and for the preservation of them—that all branches should be taught in the English language.

"EVERY man must patiently bide his time. He must wait, not in listless idleness, but in constant, steady, cheerful endeavors, always willing and fulfilling and accomplishing his task, and when the occasion comes he may be equal to the occasion."—Longfellow.

WHAT sort of a tree is there which will not, if neglected, grow crooked and unfruitful?—Plutarch.

**Contributed and Selected.****A Request Granted.***To the Editor of Unity:*

The undersigned respectfully ask you to publish the following "Report," made to the Directors of the A. U. A. by the delegates sent from that Board to what is now spoken of as the "Tremont House Meeting," held in Chicago April 28, 1887, which has been referred to in a late issue of your paper.

We also desire an opportunity to say to your readers that this report was written immediately after the Conference of which it gives an account, and while the whole conversation was fresh in the memory of the persons whose names are appended to it. It was read to the Directors in the regular order of business on May 9th, only eleven days after the meeting in Chicago. During this interval the delegates of the A. U. A. had several meetings to consider their report; which, as made, was the report of all of them and was believed by all to be just and accurate. It was published in the *Christian Register*, with the proceedings of the A. U. A. Directors, and, so far as we know, its correctness was not challenged at that time.

This report may not be, strictly speaking, an "official" record of the meeting, and it did not aim to give with entire verbal accuracy all that was then said. But these delegates felt themselves charged with a serious mission; inasmuch as they went to seek information upon which to advise the Directors of the A. U. A. regarding the best method of carrying on their Western work. They made an official report to the body which sent them on this mission; one which they then believed and now believe to be a true account of the situation as they found it.

This document shows whether or not these delegates, or the Directors of the A. U. A. acting upon their advice, have assumed to judge the Western Conference. We therefore ask you in justice to the A. U. A. and its officers to print it now; as we believe it has never had a place in your columns.

Boston, September 25, 1890.

GEORGE A. THAYER,  
ALBERT L. CALDER,  
HOWARD N. BROWN,  
JAMES DE NORMANDIE,  
GRINDALL REYNOLDS.

BOSTON, May 9, 1887.

*To the Board of Directors of the American Unitarian Association:*

The committee appointed by you to confer with the directors of the Western Unitarian Conference and of the Western Unitarian Association in respect to the conduct of missionary work in the West desire to make the following report.

In accordance with your instructions, they went to Chicago, where they arrived on the 28th ult. After mature consideration, reference being had to the great and honest differences of conviction and feeling existing between the two western bodies, it was believed that it would be more courteous and more likely to lead to satisfactory results for your committee to invite the other boards to meet them than to seek a meeting at the headquarters of either. Accordingly, the directors of both organizations were invited to favor us with their presence at a parlor of the Tremont House, Chicago, at three o'clock p. m. At the appointed hour, some six or eight gentlemen, ministers and laymen, from each body appeared. A full and frank discussion of all the points at issue was had; and, if entire agreement was not obtained, the conference was marked by a spirit thoroughly friendly and Christian.

Your committee stated to the representatives of the two Western organizations that, so far as the Association was concerned, the question of fellowship did not enter into the discussion; that it recognized that fellowship in its large sense was as broad as goodness; that so far as fellowship has relations to our special denominational work, it is provided for by our congregational usages and by the appointment of appropriate committees by our National Conference. But, when it came to spending funds held in trust by the Association, the question did arise, For whom was it to be spent and to accomplish what ends? The directors of the Association were bound legally, and equally

bound by their own convictions, and, as they believed, bound by the wishes of the great body of their contributors, to use their funds for the diffusion of "pure Christianity"—these words being used, as they have always been used by us, in a broad and generous sense to include what makes for the spirit and life of Jesus Christ. Your committee therefore asked the directors of the Western Conference if, while maintaining unequivocally that their fellowship is bounded by no dogmatic test, they could not with equal distinctness affirm that the Conference, so far as it undertook missionary work and the work of church extension, would do so on the basis of Christian Theism. A majority of the directors of the Conference, on their part, replied that they could not conscientiously make such an affirmation. (Not, as your committee understood, because they personally wished to disavow the Christian name, but because they were fearful of seeming to care more for the name than for the spirit of Christianity.)

They suggested that the true way was for the directors of the American Unitarian Association to make examination of the record and methods of men and societies, and so decide as to their Christian position and work. Your committee felt that to constitute the directors of the Association a court of inquiry, before which ministers and societies should be brought for examination as to their Christian position, would be to place the Association on grounds utterly untenable and perilous to the liberality and even the liberty of the body. It seemed to them a step backward and not forward,—one contrary to and destructive of our uniform tradition, which is to affirm our position as a religious and Christian body, leaving individuals and churches to determine whether they are or are not included in such a religious and Christian body. In case of doubt as to the attitude of a society applying for aid from our missionary funds, we feel that the responsibility of determining its position should rest upon that society alone, and that the American Unitarian Association has no authority to judge it otherwise than by its own declarations. To do otherwise would be to trespass upon the liberty which belongs to our churches as congregational bodies. Beyond this, there is no further point to which liberality can be carried by a body which has trusts committed to it and convictions which it sincerely cherishes.

Leaving this point, your committee then presented to the representatives of the two Western organizations, as affording another basis of agreement, the following considerations: namely, that, with trifling exceptions, all the money spent in field work, that is, in support of missionaries and in church extension, came from the treasury of the American Unitarian Association; that the Association had never made the Western Conference its sole agent or adviser, and had, indeed, for many years appointed its own secretary for the West to take entire charge of its work there; that it was freely admitted by western people that the policy of the association had been thoroughly liberal, well adapted to bring success and union. Could not the Western Conference, in the interest of harmony, while retaining the work of printing tracts, manuals, and the *UNITY*, in which it was now engaged, hand over the field work to the Association, in whose charge it now was almost entirely in fact, if not in name? Such of the directors of the Western Conference as spoke on the questions expressed entire unwillingness so do.

Your committee then asked, whether, in event that the Association should feel compelled by its own convictions and by its legal obligations to appoint its own agents to do its own work in its own way, such a course would be interpreted as indicating hostility to any other organization, inasmuch as no such feeling existed, but on the contrary the warmest Christian regard. Your committee were assured that such a step would not be held by any of the directors then present of either body to indicate hostility, and no obstacles would be placed in the way of such agents; but that, so far as it should be possible, the warmest welcome and the heartiest co-operation would be given.

Your committee are glad to believe that this conference of three organizations, conducted as all will admit, in a frank and courteous Christian spirit, has led to a better mutual understanding; and that, if it does not produce absolute union in work, it must promote greater harmony of purpose and spirit.

Respectfully submitted,  
GRINDALL REYNOLDS,  
GEORGE A. THAYER,  
ALBERT L. CALDER,  
JAMES DE NORMANDIE,  
HOWARD N. BROWN,  
*Committee.*

*Note:—*Much as we regret the necessity of burdening our pages with continued controversy, we are glad to comply with the above request, for at this late day, it gives the editor in charge an opportunity to confess a mistake and put in a word of explanation. Upon the appearance of the above report three and a half years

ago, the inadequacy and the possible misleading character of the report were keenly felt by such representatives of the Western Conference as were at the meeting; and certain of the associate editors of *UNITY* at that time urged the wisdom of a supplementary report or at least an explanatory comment in the columns of *UNITY*; but the editor in charge persisted in the policy which then guided his editorial judgment, of excluding from the pages of *UNITY* all possible controversial matter hinging on personalities, even at the cost of misunderstanding and misrepresentation. His associates were wiser concerning this, as the sequel proves. The ground for discontent with the report, then as now, was not in what it said, but in what it left unsaid. It was fair as far as it went. Owing to the refusal of the representatives of the A. U. A. to meet the officers of the Western Conference at its own headquarters, the natural place of meeting for Unitarians in Chicago, in executive session, as was the intention of the W. U. C. invitation, the directors that did meet them at the Tremont House did not attempt to speak officially or collectively. There was a diversity of opinion among themselves as to how best to answer the questions that were propounded to them individually. There was no president or secretary of the meeting. These directors felt then as they do now, that if public and official use was to be made of that informal and hasty interview, the report of the same should have been submitted to them for their approval of facts and of language, with the interpretation involved, before it was given for publication. Mr. Howard N. Brown, nearly three years afterwards, remembered that Mr. Gannett said that it was the duty of the A. U. A. to take the co-operative hand of the W. U. C. even though it shook the new headquarters on Beacon street to the foundation, or words to that effect.

In answer to the question concerning the introduction of a new agent in the field, Mr. Jones said: "It depended upon the man and the spirit in which he worked. If he came to work with the Conference and not against it," etc., etc. But nothing of this appears in the report above, and the omission leads to many unfair inferences. These directors further complain that, although the secretary of the A. U. A. had been informed certainly as early as January last that the report made of the Tremont House meeting by the committee of the A. U. A. was unsatisfactory and considered unfair by some members of the directory of the W. U. C., particularly those whose answers were presumably recorded; yet, notwithstanding this protest, during the May meetings, when the A. U. A. at its annual session, was asked to place the secretary of the W. U. C. on its board of directors, the secretary of the A. U. A., speaking on the question before the house, reiterated the former statement concerning the Tremont House meeting, which doubtless had much to do with the defeat of the candidate. The report printed above comes much nearer doing justice to the spirit of Mr. Effinger's reply than the speech at the Tremont Temple last May. The purport of the reply three years and a half ago, like the present attitude of the Western Conference, as we understand it, would say to the A. U. A., "We do not ask to administer your bounty now any more than we did previous to the Cincinnati meeting; but we believe that that the spirit of 'pure Christianity' condemns the use of that phrase, or of any thought which may be associated with it, as a test of the spirit and fellowship it implies. We think we have not forfeited our right to work with you."

But the above document in the light of subsequent history is very interest-

ing. The question the A. U. A. put at that time to the representatives of the W. U. C. was, "Will you undertake missionary work on the basis of Christian theism?" Because the Conference could not agree to this, apart from its work on the basis of truth, righteousness, and love, co-operation was withheld. But since then, the state conferences of Wisconsin, Michigan, Illinois and others have been given the cordial co-operation of the A. U. A. with no such questions asked, though the avowed position of the Western Conference was expressed in their constitutions and resolutions. It has been urged that there is a difference in the fact that the state conferences have not refused to do the other thing; but as a matter of fact, all of these state conferences as well as the Western Conferences were invited and urged by an official request of the secretary of the W. U. C. in 1885, to express themselves definitely for Christianity or Theism; but so far as we can remember not one complied. The Michigan Conference, we think, tabled such an attempt. The Illinois conference re-organized soon after the Cincinnati meeting and took pains to reiterate its previous non-doctrinal position. And still later the Rocky Mountain Conference was organized through the immediate help of the representative of the A. U. A. on the same broad basis, with no Christian theism stated in its basis of union. We notice this inconsistency, not to the discredit of the A. U. A. but to its abounding credit. It shows that in this case as in previous cases, it is willing to be taught by the *time-spirit* and that it follows at a safe distance the developing thought of this expanding century. This is a credit that can scarcely be claimed by any other organized sect in Christendom.

WE must not forget that this number of *UNITY* will fall into the hands of five or six thousand readers who did not read *UNITY* in '86 and '87, and who are wondering what all this is about; pained, perhaps with the apprehension that the paper which won them by its promise of openness and liberality is "like all the rest of them, engaged in party controversy and sectarian disputes." We can only crave the patience of such and ask them to order from this office "Short Tract No. 17," if they would know the resolution that brought to the Western Conference its denominational difficulties, and, we hope, its religious opportunities. If they would know further of the principles and spirit that underlie it, will they read "The Faith of Ethics," in *Unity Mission Series*, No. 35, or this and the kindred discourses, all bearing on the question in dispute, found in the volume entitled, "The Faith of Faiths, and its Foundation," published by Charles H. Kerr & Co., price 50 cents.

EDS.



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## Church Door Pulpit.

### Man's Part in Evolution.

BY REV. MARY A. SAFFORD.

[Preached by Rev. Mary A. Safford, at Unity church, Sioux City, Iowa.]

"For we are laborers together with God.  
*1 Cor. 3:9.*

Paul was not a man of smooth words or half-way measures. Impulsive, ardent and intense, he had the defects as well as the virtues of all such natures. But the world can afford to overlook many defects, if need there be, in those who bring to it a lofty purpose, the courage to dare, the will to do. And there was that which well may kindle admiration in the life of this apostle who was not disobedient unto the heavenly vision but set himself with resolution to the work that lay before him, the grand work of converting Jew and Gentile to a purer faith in God and man and duty.

This work that was given to Paul nearly two thousand years ago is the same work that is given to us to do to-day. Conditions and circumstances have greatly changed, but now as then men need to be lifted out of ignorance and sin, into that higher life of the soul where beauty walks hand in hand with duty. And nothing can be more inspiring as we go forth to labor for the right than to feel as Paul felt, that we are co-workers with God: that we may join hands with that "infinite eternal energy from which all things proceed," in the noble work of shaping life to finer issues. There is strength and cheer in the thought, that while the evolution of our race is regulated by a system of far-reaching laws of development, we have the power to aid the action of these laws by our individual efforts: that the humblest man or woman, boy or girl, who strives to know the truth and do the right, really *helps God* in the grand creative work which will find its consummation in a purified and perfected humanity. It means a great deal if we can really feel and say with Emerson,

"On bravely, through the sunshine and the showers,  
Time hath its work to do and we have ours,"

for without the strong conviction that God *needs* us and that our labor will surely count for good, we soon lose heart and hope. I know of nothing more disastrous in its effects upon society, nothing that does more to paralyze human effort and promote life-destroying indifference, laziness, wickedness, than the feeling so many men and women cherish that the world moves on just the same no matter what they do.

Science has given to the world the grand conception of the universality of law; but good gifts are often turned to an unworthy use. Many there are who shirk responsibility, who refuse to do their part in life, upon the ground that they are wholly the creation of their environment, that all results are determined by unvarying laws, hence, it matters not whether they work or play, because in no way can they help or hinder the action of these laws. They affirm that what is to be will be, hence it is utterly useless to attempt to change present conditions. With the Persian poet, Omar Khayyam, they view men as the slaves of circumstance, the helpless creatures of an all-powerful being who uses them as

"Impotent pieces of the game he plays  
Upon this checker-board of nights and days;  
Hither and thither moves, and checks and slays,  
And one by one back in the closet lays."

This fatalistic doctrine does not conduce to earnest work toward making this world a better place in which to live, hence there is need that men should see it is not true. Over against the fact that God works by unvarying law, we need to place the other fact

that He has given us the power to be laborers together with Him. God regulates the growth of a plant by a wondrous network of laws, yet has given us the power so to adjust the action of these laws that we can either kill the plant or help it to a strong and beautiful flowering and fruitage. You know, as I know, that while you can not, in any way, create a single seed; that while you can not set aside the action of one law of growth, you can so prepare the soil in which you plant your seed; you can so avail yourself of known laws, that your corn and oats will grow, when without your work there would be nothing but weeds. Our common daily work consists in thus applying known laws to produce desired effects. We have learned that friction causes heat, and we strike a match and light the morning fire by the help of this known law. We have learned that it is a law of gases to diffuse themselves through space, and to prevent the smoke of our fires from filling our rooms we build chimneys and invoke the aid of other laws to bear this smoke away. In short, while we can not create or destroy a single particle of matter nor set aside a single law, we can so combine these particles, we can so adjust one to another of these varied laws, that we freely cause harmful or helpful results. The savage is the slave of the mighty forces all about him, but as he advances in the path of progress he masters these forces and converts them into helpers. They in their turn become his slaves, and as step by step he moves onward to higher and yet higher conditions of being his progress is marked by an ever-growing knowledge of law and an ever-increasing mastery of nature's mighty forces. As man thus works with God in the material world, causing the corn to grow and the flowers to bloom, that the earth may be glad, making the winds his messengers and the lightning his nimble Mercury, so may he work with God in that finer world of spiritual realities where thought and love, or desire and hate are the forces that bear sway. He may plant the seeds of truth and love in the souls of little children that in after years will bloom in fairer flowers than any which his garden yields. He may give the world a noble thought that, striking root, will live and grow and be a blessing to the race when centuries have come and gone. He may do some worthy deed whose influence, widening as the years go by, will not be spent when the lapsing waves of time are blended with the ocean of eternity. He does have the power to help or hinder the growth of humanity in all things pure and beautiful.

Gladly, thankfully do we accept the teachings of the well-established theory of evolution. We rejoice in the thought of never-ending progress, but we deplore that false interpretation of this noble theory, which makes of man a mere creature of circumstances, blown about by the winds of time, utterly powerless to determine his course in the slightest degree. We would that all might realize that while we had nothing to do with our evolving as conscious human beings, once evolved, once given the power to think and to act, we have *very much* to do with the future evolution of ourselves and others. We are not responsible for those tendencies to evil which we have inherited from the past, but we are responsible if we do not exert ourselves to conquer them by wise and careful training. Circumstances do much to shape our lives, and knowing this to be true we may do much so to shape circumstances that their influence upon us will be helpful rather than harmful. While our environment is making us we may ever be making our environment.

The one great truth that we should always bear in mind as we think of

the mighty forces that are ever giving birth to life is this, *Inter-stance* as well as *circum-stance* has creative power. What we are does not depend on outward forces only, but is the joint product of these external forces and the power that is within. Our characters are not the product of circumstances over which we have no control for our thought, our feeling, our will act with these circumstances and upon them, to make us noble or unworthy. We ourselves have grand creative power that we should use for noble ends. As conscious human beings we must either be helpful factors in the farther evolution of humanity or else dead weight for it to carry, hindrances to its future growth. Not only is it true as Luther said, that "God needs strong men to help him," it is also true that without such help God's work is left undone, because he works through human hearts and brains and hands. He shares with us creative power that we may use in helping to accomplish his wondrous purposes. No matter how hard our lives may be, no matter how small our power to help may seem, there is something we can do; and no one else can do your work or mine. Well answered the old violin maker, Antonio Stradivarius, when told that he was foolish to be so painstaking in the making of his instruments and that another man could make violins as good as his:

"May be: they are different.

But were his best,  
He could not work for two. My work is mine,  
And heresy or not, if my hand slackened  
I should rob God—since He is fullest good,  
Leaving a blank instead of violins.  
I say, not God himself can make man's best  
Without best men to help Him.

'Tis God gives skill,  
But not without men's hands, he could not  
make  
Antonio Stradivari's violins  
Without Antonio."

Like Antonio, we also are called to do our best. As the pure white lily unfolds its petals to the sunlight and rests upon the bosom of the stream in beauty, because from out the slime and ooze below, it draws only life-giving elements so may we develop strong, pure souls most beautiful to the all-seeing eye of God, if from out the soil in which our lives are rooted we extract those things which build up noble character, if we so use the materials for growth as to really work with God. And are we not ungrateful for our rich inheritance of thought and feeling, our power to dare and do, if we are not striving to make still richer the lives that will follow ours in the pathway of the years? We are heirs of all the ages. Into the texture of our lives is wrought the power that it has taken the long and painful struggle of many centuries to create. We build on the foundations that others have laid, oftentimes in pain and tears. And as all life that has preceded ours, from the highest to the very lowest forms of being, affects our lives to-day, so will our thought and action tell for good or evil on the lives of men and women in the years that are to come. Hence common gratitude for that which we inherit through the toil of others should inspire us to join hands with those mighty forces of truth and love that are ever working to uplift the race.

Sublimely beautiful is the story that science tells about the making of this world, and those other worlds on high that beam so kindly on us through the silent watches of the night and radiate the splendor of the day. Out of formless matter were shaped the shining spheres that give us light. From a vast fiery nebula was condensed the glowing sun that in its ceaseless whirl threw off other worlds into surrounding space though holding them within their orbits by its mighty power of attraction. This sun, itself evolved by mighty forces, in its turn became a great creative

power that clothes our earth with life and beauty. Held and guided by unvarying laws it ever radiates the light and heat which are life-giving, life-sustaining. As if grateful for its own existence it pours a constant flood of light and warmth upon us, aiding its maker in that creative work which is finished yet renewed forever. What the sun thus does though all unconscious of its power, we may do as conscious thinking human beings who have the power rightly to choose and wisely to use the gifts of God. If the shaping of a solar system was but a step in that grand creative work which has ever tended to the absolute perfection of the human soul, well may we feel that if we are worth the toil and struggle of the centuries that lay behind us, it is because we have such wondrous power to enrich the *future* by our faithful, loving work with God for man. Let this thought inspire worthy deeds. Instead of saying that we are bound by circumstances, let us prove that we have that within ourselves that can convert all that life brings to us into material for growth.

As a church, as individual men and women, let us ask, What can we do to help? and be assured that if we really desire to help it will not be hard to find a way. If instead of acting upon the *let-things-go-as-they-please* theory we could only realize that we are in part responsible for every wrong we *might* have prevented, that we must account for our failure to do its good we *might* do, we would interest ourselves more keenly in life's best work instead of drifting idly on its strong current, aimless, purposeless men and women. At the longest, life is short, but not too short to give ample time for noble thoughts and deeds.

And if you crave rest, if life's burdens press heavily upon you, if the world seems out of tune and your lot a dreary one, remember that,

"Rest is not quitting  
The busy career,  
Rest is the fitting  
Of self to one's sphere.

'Tis loving and seeing  
The highest and best,  
'Tis onward unswerving;  
This is true rest."

Not the real work of life but its constant *jar* is that which tires men, and when we join hands with God to labor for high and holy ends, striving to adjust our lives to his unfolding plan, the discord grows less and less, the harmony more and more.

As in the physical world man has matched his intellect against nature's mighty forces to master them, so in the realm of spiritual realities the might of thought and love must be brought to bear upon the powers of evil to conquer them. This is the work that is ours to do. Its triumph is certain, its reward is sweet. Yet we shall not be inspired to perform it, we shall not have the courage, zeal and patience it demands, unless we realize our individual power to act; our individual responsibility. But if we feel that we can choose the good and follow it, that we are not the slaves of circumstances, but co-laborers with God; if we look upon this life as the beginning of a larger life beyond the grave and realize that every noble action tells for time and for eternity, then there will come to us such courage, hope and joy that *nothing* will cause us to despair.

Despite all opposition and our many failures we shall go forward bravely, doing our part in life, though none may sing our praises, though but few may know that we have even lived. Not long ago I held within my hand a piece of coal containing the perfect imprint of a fern that lived and died thousands of years ago. No human eye beheld its beauty, no human voice told of its grace, for when this fern was living man had not yet appeared upon the earth. Yet unseen, unsung,

the little fern unfolded; its feathery greenness in the sunlight, and lived and was beautiful, doing the work for which it was designed, though all unconscious that, dying, it would leave a record that some time would be read. It simply did its part in life and, at last, the record so long hidden was brought to light. Thus we may imprint upon the tablets of time the record of strong, beautiful lives that God's eye ever sees; that some day will be manifest.

## Correspondence.

DEAR MR. EDITOR:—I have just opened my *UNITY* of July 10th, and almost the first item I see reads as follows: "We are told that one of the most famous book-sales in the annals of Chicago has occurred within the last few weeks, when several thousand sets of the Encyclopædia Britannica have been placed at a subscription cost of only \$36.60 per set." This item is accompanied by no editorial remark, but I am quite unwilling to believe that you indorse the moral character of this enterprise. Stripped of all disguises and all specious defenses in the name of cheap literature for the masses, it is *stealing, pure and simple*. It is doubtless convenient to have such a work put within reach at a mere fraction of the legitimate cost, but not more convenient than it would be to be able to walk into our neighbor's library and appropriate his choicest books at pleasure. Anything meaner than the present theft (identical in method, if not in fact, with the one which has brought such additional reproach on Mr. Wanamaker's name) it would be difficult to imagine. Not only the property right of the foreign house, acquired through enormous payments to authors and experts, is stolen, but the benefit appropriated of the very outlay for typesetting and presswork, which pirates hitherto have thought it needful to assume. And this camera work is the greater outrage on the owner in the fact that it enables the conveyer of the stolen goods to dispose of them at a cheaper rate, and thus more effectively to fore-stall the owner's sale in the market.

Dear *UNITY*, we who are fighting for "truth and righteousness" as well as "love," can not afford to give an uncertain sound in this matter.

Sincerely yours,  
Eastport, Me. H. D. CATLIN.

THE above letter has been waiting for some time the return to his post of him who was guilty of the above editorial lapses. We have no apologies to offer; we deplore as much as our correspondent the absence of a just international copyright law, and the narrow national system that in this and other ways interferes with the rights of men and the interests of culture. But we are so busy in trying to keep our advertising columns clean from the filth of patent medicines and kindred humbugs that our publisher did not suspect evil in advertising so commendable a work as the "Britannica." Not to extenuate the crime referred to by our correspondent, we will add though that with international justice there should come the ever-present question, "How far the bounty of brain, any more than the bounty of earth, should be made the exclusive privilege of the few to the impoverishing of the many?" There comes a point when wealth in this direction, as in the material, should pass from a possession to a responsibility, and the holder thereof become a trustee to the public. We can but rejoice in this triumph of the camera and hope that after the rights of the publishers are recognized, the wealth of the Britannica will still be made more available to the many who need it.

EDS.

## The Study Guide.

*Three Lectures on the Science of Language.* By F. Max Müller, Chicago: The Open Court Publishing Company. 75 cents.

These lectures were first delivered at the Oxford University Extension meeting of 1889; later, were published serially in *The Open Court*, and now appear in book form together with a reprint of Müller's essay, "My Predecessors," from the *Contemporary Review*. It is the author's principle that "we never know anything truly, unless we can make it clear as daylight to the commonest understanding," and triumphant illustration of the principle is given by the present work.

The leading propositions of the book are as follows:—That since it is by language that man is distinguished from all other animals, and that by language man has been raised into an intellectual atmosphere which no other animal is able to breathe, it is disgraceful for any one to pass through life without knowing what language is and how it came to be what it is; that there is really nothing difficult, nothing uncertain, nothing mysterious in the process of taking our language to pieces to see how it is made; that such an analysis shows that a small number of insignificant little syllables, known as roots, form the elements out of which the whole English language has been put together, and that something corresponding to our roots has been discovered as the residue of a careful etymological analysis in all known languages; that the discovery of fraternity between the principal languages of Europe has developed an intellectual fraternity far stronger than any merely genealogical relationship; that the classification of mankind can not be founded on color, hair, or skull, but must be founded on language; that, in fact, "thought is thicker than blood"; and that the study of the Science of Language is one not merely of literary and scientific interest, but also of great practical usefulness, and a true education in the humanities. One of the most interesting portions of the book is that in which Müller defends his theory that the cradle of the Aryans was somewhere in Asia, thus taking issue with Latham and others who would place it on the south coast of Sweden, and with Brinton who argues for the northwestern coast of Africa.

*Come Forth.* By Elizabeth Stuart Phelps and Herbert D. Ward. Boston: Houghton, Mifflin & Co. Price, \$1.25.

The above is another tale of the same general order as "The Master Magician," dealing this time with a plot and motive drawn from the New Testament, with Lazarus for the hero and covering the last few months of the life of the Nazarene. The home-life of Mary, Martha and Lazarus is described with a mixture of Oriental detail and modern comment that enlivens the reader's interest with a sense of amusement now and then. Martha, whose single slip of the tongue, recorded in Luke x: 14, has been the object of so much pulpit criticism, is a young widow, who had known troubles, which however, "had not refined her tact or sensibility," and who belonged to that class of women whose "temperamental defect" is to "make one's family uncomfortable by insisting on the unnecessary." The story of the walking on the waves, with other miracles, is woven into the narrative. Jesus' healing power is illustrated in the case of Ariella, the daughter of the representative Pharisee of Palestine, Malachi. The picture of the sad and lovely Nazarene is very touching, and the struggle in Lazarus' heart between the love of Zahara, daughter of the High Priest, and the love of his Master, is strongly depicted. Though the book can not be accepted as an historical narrative, and is not so intended by the writers, it has the good effect of bringing the illustrious personages with which it deals nearer to us and to give them a more real and human aspect. It is natural perhaps that in her description of the main figure in the story, Miss Phelps should romanticize her subject a little. We suspect the Russian artist, Vereschagin, has come more nearer the truth, in his series of New Testament scenes, where the carpenter's son is represented with all the plain, even rough accessories of the lot to which he was born. But the writers have by no means idealized their subject beyond the reach of human belief and sympathy. On the contrary, whether intentionally or not, it is the human element therein that appears most prominent and appeals to us most deeply, so that the sufferings and greatness of Jesus the man outweigh the glory and triumph of the God. This is as it should be.

*Ascutney Street.* By Mrs. A. D. T. Whitney. Boston: Houghton & Co. Price, \$1.50.

An agreeable story of the small social plots and ambitions that may rule even more tyrannously in a locality of decayed but ambitious gentility, like that in Ascutney street, than in more pretentious places. Mrs. Whitney always writes in pleasing style, interlarding her descriptions of the people who fill her books—but, truth to say, are seldom found outside—with profitable, subtle and often profound reflections on life, duty, etc. The story is a plea for simplicity and sincerity in social relations, for the real above the false and seeming. The plot is a little ro-

mantic and falls outside the probable, depreciating the story's worth, which is yet worth reading and thinking about.

*Hossfeld's New Practical Method of German.* By Ch. Brenkmann. New York: School Book Clearing House.

The above offers, as the title claims, both a new and practical means of acquiring the German language, though no method presented at this late day can be wholly new, and this, while presenting many helpful aids and suggestions for the study in mind, would be condemned by advocates of the purely natural method for undue space and attention given to the grammar. The lessons are fairly well divided into rules on the grammar, exercises on the same, and a short reading lesson, selected from good sources. The work contains many merits, and to the student earnestly bent on acquiring the language will be found a profitable guide.

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**Notes from the Field.**

**Grand Haven, Mich.**—The fifteenth annual session of the Michigan Unitarian Conference was held at Grand Haven, October 7, 8, 9. The exercises opened on the evening of the 7th with the dedication of the new church,—a pretty homelike building which has just been finished and tastefully furnished at a cost of about \$4,300. Rev. David Utter, of Chicago, preached the sermon, and brief addresses were made by T. B. Forbush, J. V. Blake and J. R. Effinger. This church takes the place of a more expensive one which was consumed by fire one year ago. The trustees received sufficient insurance money on the former building to cover the entire cost of the new one and leave a balance in their hands. On Wednesday morning the conference opened with a business meeting. The reports from the parishes indicated prosperity. At 10:30 came a paper by Rev. A. G. Jennings, of Toledo, on "How I Became a Unitarian." At 11:30 Rev. G. B. Stebbins gave an address on "The New Protestantism." In the afternoon the Sunday-school was discussed by Effinger, Blake, Fluhrer and others, following which came a paper on "Social Dreams," by Rev. A. W. Gould of Manistee. Rev. Mila F. Tupper gave an address on "Socialism in the Church," prefacing it with some criticisms on the previous paper, by request of its author. The evening sermon was by Rev. Caroline J. Bartlett, of Kalamazoo. Thursday was introduced by a devotional meeting led by Rev. L. R. Daniels. After which the exercise of the day consisted of the general discussion of missionary work, and the Unity Club, and closing business. A postoffice mission secretary was elected, and considerable interest was shown by the ministers present in the more vigorous prosecution of missionary work throughout the state. The following officers were chosen: president, Mr. C. S. Udell, Grand Rapids; vice-presidents, Hon. J. T. Ramsdell, Manistee, and Mrs. Thomas Mumford, Detroit; treasurer, George Stickney, Grand Haven; secretary, Rev. L. R. Daniels, Midland; postoffice mission secretary, Mrs. C. S. Udell, Grand Rapids; missionary board, Rev. L. R. Daniels, Rev. C. J. Bartlett and Rev. J. T. Sunderland.

The closing sermon on Thursday evening was by Rev. T. B. Forbush. The delegates and visiting friends were the recipients of a bountiful hospitality from the First Unitarian Society of the city, and the marvelous beauty of the rich autumn tints which decorated the maple trees that lined the streets, shed upon us a daily benediction.

**The Illinois Conference.**—The Illinois Conference of Unitarian and other independent churches, will meet in Alton, Oct. 21-23. The opening sermon will be preached by Rev. T. B. Forbush of Chicago, on Tuesday evening, October 21. After the devotional and business hours on Wednesday forenoon there will be a paper by E. Southworth, Esq., of Litchfield, Ill., on "The Influence of Liberal Thought on Current Orthodox Preaching," the discussion to be led by Rev. H. D. Stevens. In the afternoon papers and addresses will be given by Revs. F. H. York, Grindall Reynolds, L. J. Duncan, S. B. Loomis and George P. Brown, Esq., the president of the conference, and in the evening the sermon will be preached by Rev. J. L. Jones. During the forenoon and afternoon of Thursday, the 23d, addresses and papers may be expected from Revs. H. T. Root, J. R. Effinger, H. A. Westall, J. C. Learned, James Vila Blake, C. F. Bradley, and Miss Emma Powers. The Unitarian Church of Alton offers the hospitality of its homes to all delegates and sends out cordial invitation to sister churches, and Universalist and Independent churches throughout the state. All who expect to attend the meetings are requested to notify the pastor, Rev. Henry D. Stevens, as early as possible. A reception committee will meet delegates at depot on arrival of trains.

**Denver.**—The titles of Mr. Eliot's sermons for September were: 1. Our Church Work. 2. The Fountain of Living Water. 3. The Winning of a Soul. 4. The Horizon of Knowledge. The Post-Office Mission reports the distribution of the following literature during the month of September: A. U. A. tracts 211. Clarke's Sermons, 95. Savage's Sermons, 19. Eliot's Sermons, 1. Miscellaneous Sermons, 21. Unitarians, 31. Registers, 11. Year-Books, 21. Total, 426.

The study section of the Unity Club is engaged in the study of the Americans. The opening meeting was largely attended and Mr. Eliot spoke on the "Home Life of Longfellow as illustrated by his poetry."

About fifty persons are enrolled in the Minister's Bible class which meets under the auspices of the Young People's Club on alternate Friday evenings in the church parlor. The class is pursuing the critical study of the gospels and the programme is as follows:

September 26, A Survey of Early Christian Literature. October 10, The Formation of the Gospel Tradition. October 24, The Relations of the Four Gospels. November 7, The Messianic Idea. November 21, The Stories of the Birth of Jesus. December 5, The Ministry of Jesus. December 19, The Miracles. January 2, The Resurrection. January 16, The Coming of the Son of Man. January 30, The Deification of Jesus.

**Boston.**—The Unitarian Club held its first meeting last week and discussed "Profit Sharing." Rev. N. P. Gilman, a student upon that subject, read an essay and short addresses followed.

—The Unitarian Sunday School Society will hold its annual meeting Oct. 29 and 30, in Lowell. Subjects to be discussed are stated to be "The Educational State," "The Use and Abuse of Doctrinal Teaching," "The Sunday School as a Parish."

—Social Union Clubs of Unitarian laymen are active in Lowell, Newport, and other New England cities. Several counties of Massachusetts maintain their social Unitarian Clubs, which are very efficient in aiding local religious work.

—Rev. M. J. Savage has begun a series of radical sermons. Some of them will be entitled as follows: "Evolution of Christianity," "Old World Religions," "Judaism and its Hopes," "Jesus and what He Attempted," "The Church of Rome," "Science and the Church," "Free Christianity."

**P. O. Mission Activity.**—A correspondent writes from St. Louis under date October 6, "I mailed last week 244 sermons and papers, and have not finished my list." Another correspondent, writing of the work of Mr. A. H. Wimbish, says, "The St. Paul P. O. Mission worker really discourages me. He is doing so much, has fifty parishioners and works from 8 to 10 hours daily." Mr. Wimbish, whom we know of old, does things in whole-hearted fashion when he once takes hold, and he has back of him the sympathy and genuine interest of Unity Church, St. Paul.

**Grand Haven, Mich.**—Rev. A. K. Glover, who has for the past year been pastor of the Unitarian Church at Grand Haven, has been called to a Professorship in the Normal School at Evansville, Indiana, and has removed with his family to the new home. He preached his farewell sermon on the morning of October 5. The pulpit was filled in the evening of that day by the Secretary of the Western Conference, Rev. J. R. Effinger, who was the guest of Mr. George Stickney.

**P. O. Mission.**—A correspondent writes to Headquarters of earnest groups of liberal friends at two points—Tampa and Peru—in Florida, where movements looking toward permanent organization are in the making. This friend adds, "Free religious thought, as the Western Conference holds it, is the coming faith of the South. The crust is hard to break, but the signs of its breaking are unmistakable. The sooner the better religiously, socially, politically."

**Chicago.**—Prof. H. D. Garrison delivered a most instructive and interesting lecture on the Origin of Man, with stereopticon illustrations, at the Grand Opera House last Sunday afternoon. We were sorry to see far too small an audience present, and especially to recognize there only two or three of UNITY's friends. The lecture is one which any Unity Club convenient to Chicago would do well to secure.

**Winnipeg.**—We get pleasant greeting by letter from our faithful friend and correspondent, Mrs. J. E. Peterson of Winnipeg. She writes with great interest of her new home and field of work. She relaxes nothing of her interest in the Western Headquarters and inclosed her fee for annual membership in the Women's Western Conference.

**A Friendly Call.**—A staunch Unitarian friend from a distant point in Iowa, called at Headquarters last week to express his profound sympathy for the position of UNITY and the Western Conference. He thinks a more frequent exposition and defense of the attitude of the Conference in the columns of UNITY would be of service to the cause.

**Iowa City.**—The sixteenth annual meeting of the Iowa Unitarian Conference is in session this week in Iowa City. The senior Editor, Rev. J. L. Jones and the Western Secretary, Rev. J. R. Effinger are in attendance. We shall have fuller reports next week.

**Geneseo, Ill.**—Rev. M. J. Miller, of Geneseo, spent his vacation in Europe. He returned on September 25, and resumed his pulpit labors in his old parish September 28.

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Wed.—Live and love, doing both nobly.  
Thurs.—The least flower may share its dew-drop with another.  
Fri.—God's possible, is taught by His world's loving.  
Sat.—Mortals miss Far prospects by a level bliss.  
—Elizabeth Barrett Browning.

**The Tree's Fruitage.**

The tree's early leaf-buds were bursting their brown:  
"Shall I take them away?" said the Frost, sweeping down.  
"No; leave them alone  
Till the blossoms have grown,"  
Prayed the Tree, while he trembled from rootlet to crown.  
  
The Tree bore his blossoms, and all the birds sung:  
"Shall I take them away," said the Wind as he swung.  
"No; leave them alone  
Till the berries have grown,"  
Said the Tree, while his leaflets quivering hung.  
  
The Tree bore his fruit in the midsummer glow:  
Said the girl, "May I gather thy berries or no?"  
"Yes, all thou canst see:  
Take them; all are for thee,"  
Said the Tree, while he bent down his laden boughs low.  
—Johnson.

**A Pretty Story from Ancient History.**

Away off in the beautiful country of Greece, a long, long time ago, there lived a little maiden, the daughter of a king. Her name was Gorgo—not a very pretty name, perhaps, to us who are used to calling little girls "Maud" and "Ethel" and "Helen," but a strong name, and therefore quite appropriate to the little maid who bore it—as you shall see. In these old times there used to be many wars, and the country of Sparta, the part of Greece where Gorgo lived, was famous for its brave warriors, who never thought for a moment of their own safety when their country was in danger. Sometimes these were not good wars, but wars for spite and revenge instead of for freedom and for loyalty to beautiful Greece.

Some wicked man would wish to avenge an injury he had received, and in order to do this he would go about among the different kingdoms and persuade the rulers to join with him and try to overcome his enemy; and then there would be terrible bloodshed in order to satisfy one wicked man's revenge. Aristagoras was such a man as this. He was dissatisfied with his king, and wished to become the king himself instead. One day he came to Sparta on this evil errand, and tried to persuade King Cleomenes, the father of little Gorgo, to help his base project. He talked with the king a long time. He promised him power, and honor, and money, if he would do as he wished; more and more money, and, as the king refused, still more and more money he offered, and at last the king almost consented.

But it happened that when Aristagoras had come into the presence of the king, the king's little daughter was standing by his side with her hand in his. Aristagoras wanted to send her away, for he knew very well that it was much harder to induce a man to do something wrong when there is dear little child at his side. But the king had said: "No, say what you have to say in her presence, too." And so little Gorgo had sat at her father's feet, looking up into his face with her innocent eyes and listening intently to all that was said. She felt that something was wrong, and when she saw her father look troubled and hesitate, and cast down his eyes, she

knew the strange visitor was trying to make him do something he did not quite want to do. She stole her little hand softly into her father's and said:

"Papa, come away; come, or this strange man will make you do wrong."

This made the king feel strong again, and clasping the little maid's hand tightly in his own, he rose and left the tempter, and went away with his child who had saved him and his country from dishonor. Gorgo was only ten years old then, but she was worthy to be a king's daughter because, being good and true herself, she helped her father to be good and true also.

When she grew up to a woman she became the wife of a king, and then showed herself as noble a queen as she had been a princess. Her husband was that King Leonidas who stood in the narrow pass of Thermopylae with his small army and fought back the great hosts of the Persians, until he and all his heroic band were killed. But before this happened there was a time when the Grecians did not know that the great Persian army was coming to try and destroy them, and a friend of theirs who was a prisoner in the country where the great Xerxes lived wishing to warn the Spartans of the coming of the Persians, so they might prepare, sent a messenger to King Leonidas. But when the messenger arrived all he had to show for his message was a bare, white, waxen tablet. The king and all the lords puzzled over this strange tablet a long time, but could make nothing out of it. At last they began to think it was done for a jest and did not mean anything.

But just then the young Queen Gorgo said: "Let me take it," and after looking it over she exclaimed, "There must be some writing under the wax!"

They scraped away the wax from the tablet, and there, sure enough, written on the wood beneath, was the message of the Grecian prisoner and his warning to King Leonidas.

Thus Gorgo helped her country a second time, for if the Spartans had not known that the army was coming they could not have warned the other kingdoms, and perhaps the Persians would not have been conquered. But as it was, Leonidas and the other kings called their armies together, and when the Persian host came sweeping over the plains the Greeks were ready to meet them and fight and die for their beautiful country.

So this one little maid of hundreds of years ago, princess and queen, helped to save her father from disgrace and her country from ruin. And we may feel sure that she was strong and true to the last, even when her brave husband, Leonidas, lay dead in the fearless pass of Thermopylae, and she was left to mourn in the royal palace at Sparta.

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**The Sunday-School.**

(See No. XX, W. U. S. S. Soc'y. Publications.)  
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**VI. HOW MAN WAS MADE.**

(A) How were Adam and Eve made? (Compare Gen. i:26-31 and ii:7, 20-25.) How long ago? What great truths in the story? What is the Greek story of Prometheus? Of Deucalion?

In our second lesson we had one of the old Hebrew stories of the creation. Can you repeat it? The second chapter of Genesis (vs. 4-25) gives us another. What name is applied to the Creator in the first account? in the second? Does the first refer specifically to the creation of one man and one woman? Are the names of the first human beings mentioned? What names are given them in the second story, and what do they mean? (See Bible for Learners, pages 53 and 62.) Notice the differences in the order of creation. In the first it is plants, the lower animals, man; in the second, Adam, plants, the lower animals, Eve. Are all trees given to men for their use? Contrast i:29 with ii:17. It is clear that if one of these stories is exactly true, the other can not be, there are so many discrepancies between them.

Various people have tried to figure out by means of the numbers given in the Bible when man was created. The results differ a good deal. The one most commonly accepted is Bishop Usher's. He concluded that Adam was made in the year 4004 B. C.; and the British Parliament once passed a law to that effect. But scientists find proof that men have lived on the earth a great deal longer than that. Do they say exactly how long?

If we think of Eve having been actually made out of Adam's rib, it is very absurd. But suppose that this story was a myth. Did the ancient Hebrews mean that man and woman ought to stand side by side, helping one another to do the work of life? Is that a great truth? And did these old myth-makers catch a glimpse of another great truth when they thought that man was made out of "the dust of the ground"?

Prometheus, in Greek mythology, figures sometimes as a man and sometimes as a god. The different myths can not be made to harmonize. In one of them he is said to have made the first man and woman out of clay. The Deucalion stories also are similarly mixed. He is partly a Noah and partly a superhuman creator. (These stories can be

found in any good classical dictionary or cyclopædia.)

(B) What is the Darwin story of man's origin? What is the difference between creation and growth? What is the relation of the tadpole to the frog? Worm, chrysalis, and butterfly. Which would you prefer to be, a fallen angel or a rising animal?

Darwin did not say that men descended from monkeys, but that men and monkeys had a common ancestor, that the higher animals have arisen from lower forms; very much as we now see the frog evolved from the tadpole and the butterfly from the worm. Only it took a great many ages to evolve a man. Thus he was not created all at once; he grew. Men now select animals possessing such peculiarities as they want to preserve and with these breed new varieties. We may call this human or artificial selection. So Darwin thought that nature had done through the ages. See if you can trace these steps. More animals are born than can live. They differ or vary somewhat from one another. There follows a struggle for existence. Those possessed of variations or peculiarities which are best adapted to their surroundings live and have young which perpetuate those favorable peculiarities. Thus the fittest survive. Darwin called this "natural selection."

What was said in our third lesson about the "descent" or the "ascent" of man? Which would you rather think of as angels, your great-great-grandparents or your great-grandchildren?

**For the Younger Pupils.**—Make much of the stories. Repeat the old ones whenever you can use them again. Children enjoy telling and hearing whatever they are familiar with.

**For the Older Classes and Teachers' Meetings.**—Does Darwinism teach the survival of the "best" or the "fittest"? Are the fittest always the best? Possibility of degeneration as a result of the struggle for existence. Difference between the views of Darwin and Wallace as to the "Descent of Man." Tyn dall, in his famous Belfast address, said that he discerned in matter "the promise and potency of every form and quality of life." Is that "materialism"? Does it deny the existence of a Divine Power in the universe? Shall we say that according to Darwinism man is nothing more than mud or mud nothing less than man?

**For Preparation.**—See Bible for Learners, Book I, chap. ii.; Bartram's "Stories from Genesis"; Clodd's "Story of Creation"; Darwin's "Descent of Man"; Wallace's "Darwinism."

**Questions and Suggestions.**—(Contributions solicited. Address H. D. Maxson, Menomonie, Wis.)

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Oct. 16, 1890

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With this week **UNITY**, which for over seven months has maintained a weekly circulation of over 5,000 copies, begins a weekly issue of **EIGHT THOUSAND COPIES**, which we shall maintain permanently. This we shall be glad to prove to any advertiser interested, by postoffice receipts or any other test desired.

Our rate has been for some time seven cents per line, with discounts for the amount of space covered by one contract, ranging from 5 per cent for 100 lines, 10 per cent for 150 lines, 15 per cent for 250 lines, 20 per cent for 350 lines, 25 per cent for 500 lines, to 30 per cent for 1,000 lines. This last figure, making the net rate 4.9 cents per line is positively our lowest rate, no matter how large the order.

These rates are based on a circulation of 5,000 copies. For a short time we shall continue to receive advertising at these rates with our increased circulation. Soon we shall be obliged to raise the rate, for the space available for advertising is too small to accommodate the increase of business that will naturally be offered at these terms. Advertisers who have the foresight to make now a yearly contract for twenty lines or more, thereby securing the lowest rate, will find it greatly to their advantage.

We have said enough of the quantity of **UNITY**'s circulation; now a word as to its quality. **UNITY** was founded in 1878, as an exponent of that type of religion and of thought which is in line with the movement of the last half of the nineteenth century—a type organized under the Unitarian name where organized at all, but existing far oftener apart from any organization. **UNITY**'s readers are thus of two classes. Those with whom we started and who now comprise perhaps half our number are the descendants of the Americans of 1820, who followed Channing in an organized protest against the barbarities of the extreme Calvinism of the day. The other half, those whom we are now rapidly adding to our list of permanent subscribers, are those who by reading and study are finding their way into a religion in accord with science and progress.

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A final word as to terms. Small orders

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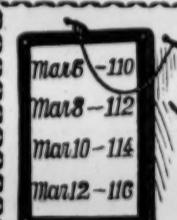
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